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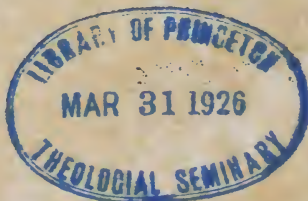
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MISSIONARY DEPARTMENT.

REV. MR. BRANTLY'S DISCOURSE.

It was our purpose to have abridged the following discourse by Rev. William T. Brantly, delivered before the Board of Foreign Missions at their late annual meeting in New-York; but on careful perusal, we are unwilling to diminish its full effect by subtracting any thing from the important matter it exhibits. The forcible illustration in this discourse cannot fail to interest the heart of every christian reader; and besides gratifying our patrons, it may be read with decided advantage, in every assembly that has not the privilege of a stated ministry.

PHILIPPIANS ii. 16.

Among whom ye shine as lights in the world, holding forth the word of life.

Why is it, brethren, that in conducting to maturity the designs of mercy, God has always employed the instrumentality of human actions? On other occasions he has not appealed to the operation of intermediate agencies, but has commanded, and it was done—has uttered his decree, and obsequious nature has assumed the commanded posture. But in the work of human renovation, in which Deity proposes the most exalted expressions of his own character, and on which he suspends the brightest emphasis of his glory, he has adopted an arrangement by which the co-operation of inferior agents is constantly invited. By a remarkable economy, he here brings man to man, turns the force of one intelligent nature upon another,

urges spirit into benevolent action with spirit, and thus honours with a participation in each other's happiness the fallen children of his great family.

We may not go beyond the scope of divine benevolence in quest of the reasons of such a providence as this. For, it is easy to perceive that such an order of things is, of all others, best adapted to the moral ties and bearings of our apostate race, and that thereby the great designer has consulted, by a determination of his plans unexpected to us, the most direct and certain means of happiness to a whole species of guilty creatures.

We admire then, the wisdom and the mercy which are combined in the constitution of that uni-

versal apostleship, by which the spirit of true religion has *transfusedness* as one of its prominent characteristics, and in making communicable goodness one of the dearest *fruits of light*. We therefore assume as a position fairly deducible from the text—**THAT THE SPIRIT OF CHRISTIANITY, AND THE DESIRE OF ITS EXTENSION ARE INSEPARABLE.**

In taking such a ground as this, we are sensible that we adopt a principle of a most uncompromising import. And should it be untenable, or merely gratuitous; should the spirit of our profession demand no such maxim as one of the ultimate laws of our religious experience, we should deserve to be confounded before you, for attempting to impose that upon you as a law of Christ, for which no part of his religion will be answerable. But should the comprehensive and affecting sentiment now advanced, be found strictly true; should the inquiry which we now institute, result in the refutation of every objection to it, and in its full and undeniable confirmation, so that we are urged by the power of truth, to concede the point that there is no true religion apart from the desire of its extension, we shall be laid under the painful necessity of affixing the mark of spuriousness to the pretended christianity of many; of applying the goads of reprehension to the indolence of some; of entering a sharp expostulation with the tardiness and indifference of others, and of charging upon ALL, the guilt of a life wretchedly at variance with the requirements of duty. It cannot, of course, be a welcome office to disturb, merely for the sake of disturbing the ancient repose of those who have so long rested in quietude upon the indulgence of a sleepy conscience; nor can it be desirable to fret into the irritations of compunction, those whom inveterate habit has reconciled to all

the negligence and omission of their past life. When, however, the great Master requires it at our hands, and holds us responsible to him for the faithful discharge of our duty, we must exhibit the claims and principles of his religion as they truly exist, and not as they stand, frittered into insignificance, by the dull and reluctant conceptions of those who fail in its exemplification.

We are acquainted with no particular in which there is a broader disproportion betwixt the genuine spirit of religion and the actual history of its professors, than there is in respect to the efforts and achievements of propagation. There have been a few in all ages of the Church, and we are happy to believe, more in this than in any other, who have indeed felt and acted in honourable accordance with the sentiment which constitutes the thread of this discourse; but this number is small, even now, in comparison with the great body of the Redeemer's avowed friends. It is only some of a family, and some of a church, and some of a community, who stand forth to vindicate that wisdom of which they are the professed children. Their zeal and spirit are almost smothered by the mass of inertness with which they are encompassed; and instead of being able to shed forth the lustre of a collective flame, they can but sparkle in the dim flickerings of the "*smoking flax*."

We think, therefore, that it is high time that the discriminating maxims of experimental christianity were appealed to, for the decision of the question betwixt those who acknowledge no other religion than that which seeks to impart itself, and those who are contented to lock up their religion, if religion it may be called, within the silent chambers of their own breast. This appeal will be fairly made in the elucidation of the

principle,—THAT THE SPIRIT OF CHRISTIANITY AND THE DESIRE OF ITS EXTENTION ARE INSEPARABLE.

1. In establishing this position, we seek our first argument from the *providence* of that God whom our religion claims as its author. We may assume with the allowance of all christians, both nominal and real, that nature and christianity are to be referred to one and the same authorship. We urge no more than what is consonant with the professions of all believers, when we affirm that the same Almighty Being, who has given origin to the universe, and who has placed that universe under the protection of a system which perpetuates all its operations and productions, has also given origin to the stupendous WORK OF REDEMPTION, and has placed that work under the protection of laws and principles which must ensure its extension and perpetuity. He has not, indeed, incorporated into the frame of nature, a self-sustaining power, but has suspended the duration of universal existence upon his own sovereign pleasure. Neither has he given to religion such a power, but has made its preservation, both in the world and in the soul of man, to depend upon his own will. But as in that *providence*, which protects from extinction and ruin all the innumerable gradations of being both animate and inanimate, he employs the *creature itself* as the instrument of preserving and extending the *creature*, so in the plan of his mercy, he has provided for the success of his designs by uniting *inseparably*, the spirit of religion and the love of making it known to others.

It is far from our design to intimate that this is the only, or even the principal method by which the Lord takes care for the sustentation of his cause in the world. The fact that he employs other means for the same end does not impair the consideration due to

this. We know that his *foundation standeth sure*, that he has affixed an imperishable character to that truth by which *life and immortality are brought to light*; that all whom the Father hath given to the Son shall come to him in due time, and that his own care will provide witnesses of his grace. With equal certainty we know that the most cherished and honoured means of human happiness and salvation that the Father of mercies ever used, is the sanctified talent of man.

Facts of an unquestionable import will justify us in maintaining, that a case of experimental religion never yet existed in the absence of any desire to make it known. The first transport of ardent desire which breaks from the lips of a converted sinner, is, "Let the people praise thee, O God, let the people praise thee!" One of the earliest wishes of him whose heart is imbued with the sense of divine love, is to have that sacred principle implanted in the breast of those whom he most loves, and if it were possible, in the heart of all mankind. Such a discovery as that which the regenerated spirit makes, is too good to be concealed, and he therefore bursts forth into the rapturous exclamation, "I have found, I have found!"—I have found him of whom Moses and the law, and the prophets did write:—Is not this the Christ?

It seems entirely agreeable to the precautions of divine Providence in other things, to invest the spirit of his religion with this transfusive virtue. For, shall it be said that the Father of mercies has bound his creation with the strong cords of sympathy and attraction, but has left the spiritual interest of man, his noblest production, to the caprice of time and chance? Will he take care of oxen and clothe the grass, and count the falling sparrows, and still neglect to provide witnesses of his mercy? Will he

extend the countless generations of animals, and people his wide domain with animated existence, and leave uncertain the "generations" of his Son? Shall it be said that he has a law by which all the operations of his empire are governed, and that no settled principles regulate the operations of his mercy?

So far is the gracious PRESERVER from allowing this random scheme in the extension of spiritual blessings, that he has secured a plan, the very reverse of all contingency and uncertainty. On his NEW-CREATION he has impressed the law of a sure and steady progression. In binding sinners by the obligations of his love, he has imparted to them a restless anxiety to shed forth the comforts which they feel, upon all their fellow men; to draw from the perilous exposure in which themselves had stood, all those who are under the impending horrors of the second death, and to publish to the whole world, the "Grace of God which bringeth salvation."

2. We draw another argument in support of our position, THAT THE SPIRIT OF CHRISTIANITY AND THE DESIRE OF EXTENDING IT ARE INSEPARABLE, from the impressive lessons which all believers necessarily learn, and which seem to be pre-requisites to true religion. In that school where they receive even the rudiments of experimental knowledge, they must become acquainted with the value of the soul. There can be no just perception of divine truth, where the interest of the soul is not felt. One of the first attainments of personal piety is the due estimate of that immortal part which is destined to survive the dissolution of this material fabrick. It is appreciated, not by the rules of human calculation, but by the deathless realities of an eternal state. It is an impression caught, not from the uncertain conjectures of nature, but from the infallible dictates of Him

who has said, "What shall a man give in exchange for his soul?" And can he be a Christian who has never considered the transcendent value of that for which Jesus died? Can there be a follower of that Christ who made his life an offering for the redemption of the soul, destitute of a tender and an affecting sense of the worth of that object for which mercy became incarnate in the person of Jesus? To such interrogatories you respond, No, no. And in so responding you utter the sentiments of all those who have learned the truth as it is in Christ.

We will not indeed affirm that the most deeply experienced believer comprehends all the extent of such an interest as that of the soul. Finite conception cannot grasp all that is momentous and immortal in the capacity of a spiritual and accountable nature. But enough is known to satisfy us that no earthly good can be an equivalent for the soul, and that the first and most intense concern of all men is to provide for its peace and ultimate happiness. A Christian then, who undervalues the soul, is a superlative absurdity; his apathy on this subject refutes his false professions, his torpid repose in view of perishing thousands is the sleepy drench of unbelief, and he becomes the unconcerned spectator of their disastrous condition only because his unfeeling heart has never been stung with the compunction of keen remorse.

But the SPIRIT OF CHRISTIANITY truly felt and experienced, is accompanied with the knowledge of the fact, that there is salvation for man in none but CHRIST, and that Christ to be a Saviour, must be known and applied. It concedes at the same time all that may be due to truth and reason in reference to the conduct of divine Providence towards the heathen. It allows that God will not judge them by a law which they never possess-

ed, and that he will not punish them for disobedience to that gospel which they never heard. This indeed is no more than admitting that the righteous Judge will not make accountable for the application of ten talents, those who possessed but one. But after these concessions, which are the most that can be required, are made, the awful fact recurs to the mind of the true Christian, that still there is no peace, no future felicity without the knowledge and love of Christ. We may acknowledge our ignorance as to the modifications and degrees which the punitive justice of God will adopt towards the unbelieving world, but we cannot be ignorant that there is no door into heaven, except Christ; no spirit of sanctification, but his; no pacifying blood, but the atoning sacrifice which he has made. The concessions which we have made, are therefore in no way inconsistent with the belief of the certain exclusion from future happiness, all those to whom Jesus is not practically and personally made, "Wisdom and righteousness, and sanctification and redemption." After all these deductions from the wretchedness of the heathen world, and as many more as can be demanded by the utmost stretch of liberality, we perceive enough in the invincible ignorance of those who have never heard of Christ, to awaken the dormant sympathies of our heart. Convinced as we must be, that they cannot believe unless they hear, that they cannot hear without a preacher, and that one cannot preach except he be sent, and that without a living faith in the Saviour they must die in their sins, we must have acquired a callous conscience to remain quiet witnesses of their eternal ruin.

We would solemnly appeal to all those who make light of the horrors of unmitigated heathenism, and ask them,—Is it not calamity enough to be shut out from all the cheering hopes of the gospel? Is it not

a consummation of wretchedness sufficiently deplorable for human nature to be surrendered to the daemon of superstition and ignorance, and thus to be dragged down to the changeless gloom of spiritual night? Will it be thought an inconsiderable evil, for reasonable and accountable beings to be so situated, as to be removed forever from the happy influences of the love of God, and consigned to the baleful imaginations of an unfeeling heart? Is it a small matter for souls of infinite value to be excluded from the possibility of heaven, and from all the means of knowing that Saviour, "whom to know is life eternal?" Let it not be said by any, that God has placed them as they are. He has placed us as *we are*, has made us his responsible agents, has unrolled for our inspection, the volume of human guilt and danger, and commands us whilst reading the dismal history, to extend the hand of relief to destitute humanity. He has a right to calculate much upon our benevolent interference, and to require at our hands an account of our deportment towards his afflicted family.

No man can read and believe the Scripture, without finding it it perfectly consonant with the view now presented. Superficial acquaintance ever must impress upon every mind, the conviction that salvation is impossible without the knowledge and love of Christ. Much more will this become the prevailing impression of those who have ascertained by their own experience, what is implied in the "translation of the soul into the kingdom of God's dear Son." They know the deep strife betwixt flesh and spirit; they appreciate the necessity of a thorough moral renovation in order to the enjoyment of a heavenly felicity; and not only know, but feel, that without holiness no man shall see the Lord, and that without Christ no man

ever attains the requisite holiness. For them, therefore, to desire the dignity of future bliss for their fellow men, is only to wish them the blessing of redemption.

In addition to what we now advance, let it be remembered that the spirit of christianity, seeks to exalt the Saviour higher than the kings of the earth, and to place in his hand the sceptre of universal dominion. It longs for the time when he shall be crowned "LORD OF ALL." It cannot rest until his righteousness go forth as brightness, and his salvation as a lamp that burneth. It considers Him so worthy to reign, so much the benefactor of mankind, so suitable and so sufficient a Redeemer, as earnestly to desire the subjugation of all flesh to his gracious empire. Can there be a christian, who would not have Christ enthroned in every heart that ever was or ever will be, illuminated with reason's beam? Can there be a friend of Jesus, who would not desire that his religion should be co-extensive with the earth, and as durable as the being of man? They must indeed be suspicious friends who would not endure any reasonable sacrifice, even for the partial accomplishment of such an object. They must value Christ by a low standard of estimation, who would not devote their dearest faculties to the extension of his kingdom, and by consequence to the dearest interest of the human race.

3. By attending to the characteristics of all those who compose the family of the Saviour, we shall be still more convinced, that the spirit of christianity and the desire of its extension are inseparable. Our text contains a most beautiful example. It is addressed to christians in their private and individual capacity, and not as teachers or ministers of the sanctuary. The apostle urges them to do all things without murmuring or disputing, and adds, as a reason, That

ye may be blameless and harmless, the *unrebukable sons* of God, in the midst of a crooked and perverted generation, *among whom ye shine as lights, as luminaries, holding forth the word of life*; sending out the rays of life-giving lustre; shedding on all the darkness which surrounds you, the emanations of an attractive glory. It is the nature of light not to withhold its salutary influence until men rise and come to it, but to dart with a spontaneous beneficence into their darkness; to pervade with incredible celerity the remotest recesses of their gloomy abode. Nor shall we act in character, if we wait until the world, now degraded by the darkness of sin, sends a deputation to us to solicit the light of the gospel. They will never ask it at our hands. Bound as they are in the chains of ignorance, they will not even stretch out a supplicating hand to us, nor raise a mournful cry. But our light, if genuine, will not wait to be solicited; will not hide its splendor until the darkness comes and importunes it; but will shine amid the darkness even though the darkness should not comprehend it. It will throw its soft radiance upon the baneful gloom of human wo, will look down with a pitying aspect upon the cold delusions of benighted man, and will point him to the skies.

A tender compassionate nature, seems essential to the character of a christian. An unfeeling christian is a contradiction in terms. Like his Master, the true believer has compassion on the multitude, and pours out the charities of his heart for their relief. The controlling sentiment of his mind, needs no other appeal than misery; no other inducement than humanity's depression. When the heart of THOMAS, that christian philanthropist, was first moved by the scenes of moral desolation in India, a burst of eloquence, than which pity herself never dic-

tated any thing more touching and characteristic, rolled warm from his soul. "O," said he, "do not send men of feeling here, unless you wish to break their hearts. In the next breath, with one of those transitions, which an inventive benevolence only could suggest; he adds, "Do send to this place men of feeling hearts, that they may pity the unmitigated miseries of this people."

The spirit of unadulterated religion places all men in one common rank of brotherhood. It says to all the tribes who reason with the spirit, and articulate with the tongue, *Ye are brethren*. It thus turns the sympathies of the happy upon the wretched, equalizes the benefits of Providence by the communications of goodness, and binds the whole species by ties which the love of God cements. It accommodates itself to the varying conditions of man, and in the circumstances of high and low, rich and poor, bond and free, seeks to plant the seeds of an exalted felicity. "Though free from all men, it becomes the servant of all that it may gain the more. Unto the Jews it becomes as a Jew, that it may gain the Jews; to them that are under the law, as under the law, that it may gain them that are under the law. To the weak it becomes as weak, that it may gain the weak; it is made all things to all men, that it may save some." What a picture is this of the lofty goodness of a devoted servant of Jesus? He stoops to the humble, yields to the unbending, seeks the soft moments of address to the inconsiderate, and by the assiduities of a kind and prudent insinuation, pursues the noble aim of saving *some*. He would gladly embrace all, and rescue from impending death every immortal soul; but apprehending the impossibility of this, he bends his powers to the deliverance of some, and regards with delight, the success that attends his efforts, if even one soul is

saved from going down to the pit. Is such a zeal restricted to the ministers of the word, and therefore not to be included in the list of virtues which form the character of the common Christian? Is not the purpose of their being the same as ours? Are we not all moulded to the same common measures of love, urged by the same motives, distinguished by the same language, and new-made for the same destiny?

THE MEN OF PRAYER are only to be found on the records of the faithful. They only of all their species, are able to converse with their Maker in the expressions of devotion and supplication. Only they can prevail with God by the intercessions of kindness and good will to men. He heareth no others. No prayer ever reaches the ear of Infinite Majesty, unless imbued with the Spirit of Christ, and supported by his merit. On what objects then are we to expend the interest of such an influence? The great King has advanced us to the distinction of having power with him. We can ask him with a confidence of success founded upon his own word, for blessings of infinite magnitude. Shall we employ this favour at the throne of grace only for ourselves? Shall we not send up thither an anxious wish for the perishing millions who are brothers to our flesh? And if we bow for them the knee of supplication, shall we deny them the means of knowing God, and Jesus Christ whom he hath sent? Shall we give them nothing but our praying breath, and expect them to be saved by our kind wishes, and taught in the way of salvation by our verbal liberality? Will those dry bones which lie scattered in the valley of death, spring from their mouldering beds, clad with skin and flesh, even though we should not go to prophesy over them? Will the wilderness and solitary place become glad, and the desert rejoice and blossom as the rose without any cultivation?

BURMAH.

DR. JUDSON'S JOURNAL, ADDRESSED TO THE COR. SECRETARY.

Maulamyng, Oct. 7th, 1827, Lord's-day. A succession of company from morning till afternoon. In the last party, were some individuals, who listened with much seriousness, particularly MOUNG Gway, a man of some distinction. This is his second visit, and his whole appearance indicated real earnestness.

19 Had the pleasure of seeing MOUNG Ing, who has just returned from Mergui. Spent the evening, in hearing him relate his adventures. The latter part of his residence there, he daily occupied a zayat, in a central part of the town, and made pretty extensive communications of the gospel. Beside some cases mentioned in his letters, he now mentions the case of MOUNG Nay, from Rangoon, who appeared the most promising of all. But he found none who was willing to accompany him back to this place, though some expressed a desire to do so, in order to see the foreign teachers, and become more acquainted with their religion.

21, Lord's-day. MOUNG Shoon and MOUNG Pan-pyoo, two of our principal workmen, were with me a great part of the day, and I cannot but hope, that they are seriously inquiring after the truth. I pressed them to attend a prayer meeting in the evening, with myself and MOUNG Ing, but they were unwilling to commit themselves so far.

Nov. 14. Have been extremely busy the last month, in getting the new house ready to occupy. On the 10th went down to Amherst; and to-day, removed hither, with Mr. and Mrs. Wade. MOUNG Shway-bay, MOUNG Ing, and eleven of the female scholars accompany us, as well as the two boys, left in

our charge by Mah-Men-lay. Mah-Doke and her husband will follow us in a few days, together with MOUNG Myat-poo, and several families connected with him. As to Mah Loon-byay, she is obliged to remain behind, on account of her husband.

25, Lord's-day. We have arranged a large room, in the front of the house, in the manner of a zayat, and to-day, set up worship, in the old Rangoon fashion; and a busy day it has been. About seventy persons, great and small, attended worship in the forenoon; after which twenty or thirty women followed Mrs. Wade into another room, and listened to her instructions. In the evening we had about thirty; and after worship, some animated conversation ensued, in which Mah Doke's husband, MOUNG Dwah, came out very decidedly on the side of christianity. MOUNG Ing has a good degree of missionary spirit, and affords much assistance in the work.

26. This evening, we had rather an encouraging season. Several of the neighbours came in, so that there was an assembly of a dozen, beside the school. After worship, had some particular conversation with MOUNG Dwah, in which he gave considerable evidence of being a converted man. He declares, that he loves the religion of Christ, because he is sure it is the true religion, and confers inestimable benefits. He says it is about six weeks or two months, since his mind became quite decided. His wife says, that so long ago, he began to read the Scriptures more attentively, and requested her to pray for, and with him, which she did, for some days, when he began to pray in the fam-

ily, himself. These things she related at the time, to Mrs. Wade, with tears of joy. Mounng Thahoung also, an old Rangoon neighbour, and violent opposer, has just come up from Amherst, with a view to removing here, having, as he says, become convinced, that his former opposition was wrong, and that the religion of Christ is worthy consideration and acceptance.

Dec. 9, Lord's-day. I cannot help recording the name of Kanning-tsoo. He is one of the most respectable of our neighbours—a venerable, white headed, old man, called a Thoo-dan-goung, (saint,) on account of his conscientious life, and meritorious deeds; formerly rich, but now poor; once a Pharisee, but lately disposed to change his character. He occasionally attends our evening worship, and seems to be opening his mind to the influence of divine truth. We feel much interested in him, and daily pray for his precious soul.

11. Mounng Noo, another of our neighbours, the youngest of four brethren, came in last Sunday, just at night; and after hearing some plain truths, he staid during evening worship, and paid uncommon attention. This morning, he came again, and this evening again. After worship, he inquired with feeling, "What shall I do to be saved?" "Believe on the Lord Jesus Christ." "I do believe. I do believe. This religion is right. I have been all wrong. What shall I now do?" "If you have begun to believe, let your faith increase. Attend worship. Keep the Lord's day. Become the Saviour's servant. Do all his will. Give yourself, soul and body, into his hands. Will you do so?" "I will. I will. But I do not know all his will." "Read the Scriptures." "I can read Talaing only, not Burman." "Come then, and we will read to you. Come every day to worship, and at all times of day, and we will instruct you."

Aug. 1828.

The case of this poor man, is the case of a large majority of the population of these parts. They understand the Scriptures in Burman, when read, but cannot read themselves. And I felt the necessity of having the Scriptures constantly read in some publick place,—in a word, of setting up a reading zayat, to be occupied by one of the native christians.

12. Conversed with Mounng Shway-bay, on the project of a reading zayat, and he entered into it, with some interest. We concluded, therefore, to put up a shed on the way side, in the vicinity of the house, and employ him on account of the mission, half of the time; the other half of his time being devoted to the female School. Mounng Ing is to be continued in the service of the mission exclusively, as an itinerant throughout the place, and an assistant to brother Wade, in the preaching zayat, which he is about setting up.

16, Lord's-day. Mounng Shway-bay commenced his operations in the reading zayat, and had several listeners. In the course of the day, had various opportunities of preaching the gospel to a great many. In an excursion through the north part of the place, met Mounng Ing engaged in the same way. He is growing a most valuable assistant. He takes up the business, without instigation, and appears to be deeply interested, in the spread of the gospel. Mounng Dwah, also, is growing in zeal and attachment to the cause. I trust it will not be long before he is baptized.

31. Though considerable missionary work has been done, for several days past, I have noted nothing, in the Journal; but the close of the year reminds me of this, as well as many other delinquencies.

The means which are at present using for the spread of truth, may be said to be four. 1st. Publick

worship on Lord's-days. This commences at half past ten o'clock in the forenoon, and is attended by the members of the mission, the scholars, the native converts, and inquirers, and occasionally some of the neighbours and travellers; the assembly varying from twenty to seventy or more. The worship consists of a set form of adoration and praise, followed by an extempore discourse, or rather harangue, for it is commonly very desultory, suited to the nature of the assembly; and the exercises are closed with prayer. After the assembly breaks up, several remain, and we frequently have religious conversation, and discussion for several hours. 2d. The daily evening worship. This is intended for our own family, the scholars, the christians that live around us, and such of the neighbours as wish to attend. The attendance, including the children, averages about twenty. We begin with reading a portion of Scripture—explain—exhort—and conclude with prayer. After worship, I spend the evening with those who are willing to remain, particularly the converts, and endeavour to make the conversation instructive and profitable to them. In the mean time, the women repair to another room, and receive the instruction of Mrs. Wade; and this, together with the female school, conducted by Mrs. Wade and Mrs. Boardman, (brother Boardman has also just commenced a school for boys,) may be called the third means. The fourth is brother Wade's zayat, about half a mile south of the mission house, on the principal road leading from Maulaming to Tavoy-zoo. He goes regularly after breakfast, and spends the day. But his adventures, he will relate in his own journal. I hope, in a few days, to be able to add the fifth head, namely, a small zayat at Koung zay-kyoon, about two miles and a

half, north of our present residence, a very populous part of the town, where I intend to spend the day, making an occasional exchange with brother Wade.

As to success,—our most hopeful inquirer, Mounng Myat-poo, with his extensive connexions, has found it inconvenient to remove from Amherst; and for him, we can only hope and pray. Mounng Dwah, brother of Mah Men-lay, and husband of Mah Doke, gives very satisfactory evidence of being a true disciple. He is constant in attending worship every day, besides his own family worship, and has lately requested to be admitted into the church. He will probably be the first baptized in the waters of Maulaming. The second is Mounng Thah-pyoo (mentioned April 22d) a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us, several months, and we hope, that his mind, though exceedingly dark and ignorant, has begun to discern the excellence of the religion of Christ. The third is Mah Lah, concerning whom my principal acquaintance is derived from Mrs. Wade. She is most constant in improving every opportunity of attending worship, and gives considerable evidence of loving the gospel. Both the last have requested baptism. Next in order, comes the priest, whom brother Wade has doubtless mentioned in his journal. He visits the zayat every day—has been to the house once, and spent a few hours with me. He appears to be almost convinced of the truth; but cannot yet think of giving up the merits of thirty-seven years of clerical austerity. Ka-ning-tsoo, mentioned the 9th inst. remains about the same. There are two or three more, who attend worship occasionally, and give us some reason to hope, that their attention has been so far excited, as to consider the

christian religion, with some conviction of its truth and excellence. I ought not to forget the children in the school, two or three of whom, and particularly one, by name Mee A, have manifested much tenderness of feeling, and desire to obtain an interest in Christ.

Jan. 2, 1828. Spent the day in brother Wade's zayat, he being otherwise engaged. Considerable company all day. The priest present most of the time. Tells every body, that he comes daily to investigate the new religion, speaks in our favour, on all occasions, but will not own that he has any thought of changing his profession.

6, Lord's-day. Not a very interesting day—the assembly rather thin; but in the evening, had some gratifying conversation with Mah Lah, and obtained satisfactory evidence, that she, as well as Moungh Dwah, has experienced divine grace.

11. Commenced operations in the Koung-zay-kyoon zayat, and had literally a crowd of company, without any intermission through the day. Among the rest, one Moungh Ian-loon, who has received some instructions from Moungh Ing, appeared to drink in the truth. Two others, whose names I know not, staid from morning till night, and manifested that inquisitive spirit, which, I feel persuaded, will bring them again.

12. The two last, Moungh Tan and Moungh Yay, were with me nearly all day; but Ian-loon, I am sorry to find, has suddenly gone off to Rangoon on business, and will be absent several days. In the evening, Moungh Dwah and Mah Lah were examined for admission into the church, and fully approved.

13, Lord's-day. A pretty full assembly at morning worship. Much gratified to see Moungh Tan and Moungh Yay, who, with Moungh En, a very sensible young man, from Koung-zay-kyoon, and

Moungh Myat-kyan, brother of the chief of that district, and two or three others, remained several hours, and maintained a most interesting and profitable discussion of many points of christian doctrine. All these, that have been named, together with Moungh Ian-loon, may be considered hopeful inquirers.

14. Company at the zayat through the day. Towards night, Moungh Ian-loon came in, having been disappointed in his attempt to go to Rangoon. He manifests a spirit of sincere, anxious inquiry. He says, that he desires, above all things, to find the light; but it seems to him, that the further he advances, the more dark and sinful he becomes. After I left the zayat, he told Moungh Ing, that he wanted to come and live near us, that he might devote himself more entirely to the investigation of religious truth.

15. A crowded zayat all day. Obligated to talk incessantly. One Oo Ian-loon, a blind man of some note among his neighbours, took the lead in conversation. The other Ian-loon (Moungh) is evidently improving in disposition favourable to the gospel.

17. Had worship in the house, as on Lord's-days. Not a very large assembly; but some of the most promising inquirers were present. After the exercises, Moungh Dwah and Mah Lah received baptism. Moungh Thah-pyoo, who had been absent on business, several days, happened to come in, at the time, and requested leave to join them; but we advised him to wait a little.

At night, Moungh Ian-loon declared, that he fully approved of the christian religion in all its parts, but felt his mind so weak and dark, that he knew not how to encounter the reproach and ridicule which would ensue on embracing it.

A. JUDSON.

PROGRESS OF MISSIONARY LABOURS
IN INDIA.

The following letter from a Missionary at Singapore to a gentleman in Calcutta contains much pleasing intelligence respecting his labours among the Chinese, and will doubtless be read with much interest.

Singapore, Sept. 8, 1828.

My dear Sir,

I shall endeavour to set before you as many interesting and important facts as my slight experience and short labour can furnish. This mission having long worn a very unpromising aspect, and the labours of several eminent and devoted Missionaries having as yet yielded little apparent fruit, you will not expect to hear of any great things from this quarter.

Our labours hitherto have necessarily been very limited; we have been chiefly occupied in superintending two small schools for Chinese boys, and in distributing books amongst the people. There are few obstacles in the way of education. Christian books are read in connection with their own moral works in the schools. The settlement (although flourishing) being yet in its infancy, most of the recent settlers have no families, and therefore our schools for some time to come will be scantily supplied with scholars. Malacca, on the contrary, being an old settlement, where abundance of Chinese have long resided, opens a fine field for establishing schools, and education is indeed rapidly advancing amongst all classes of its inhabitants. A free school, under the patronage of the resident, has lately been opened, and promises fair. There are now one hundred and twenty-five boys, and about thirty girls in it, chiefly Portuguese and Malay: of course, this is exclusive of the Chinese schools under the missionaries.

In distributing books, we first went over the town, taking the

streets in order, and passing from house to house, and then made excursions into the interior of the island, and have uniformly met with much civility and kindness, and a ready and ample demand for tracts and scriptures. A few weeks ago, Mr. Humphreys (from Malacca,) Mr. Burn (our chaplain here, our dear friend and coadjutor in every good work,) and myself, passed over to the neighbouring Dutch settlement in Rhio, in a small schooner freighted with the bread of life for the hungry souls there. We spent several days in going amongst the Chinese, dwelling in the town, and on the plantations in the interior of the island—every where meeting with a most hearty reception, and a ready demand for our whole stock of books. We were kindly aided in our work by Mr. Gutstaff, a Dutch missionary, whose zeal and intrepidity in the cause are almost unbounded. The captain or head man of the Chinese, accompanied us to the plantations, and furnished us with his own boat up the river, and amply provided for our refreshment by the way. He was no idle man with us, but took a most active part, nay, I may truly say, he outstripped us all. It was delightful to see him, an old grey headed man, taking the lead of our little missionary corps, and marching vigorously forward from one plantation to another, and usually distributing the books with his own hand, in a most judicious manner, accompanied with some appropriate admonition, respecting the reading of them to their friends, or dispersing them amongst their neighbours.

Another interesting part of our labours has been amongst the junks that come here from all parts of the east. This is not the best season for them, yet we have been on board of twenty-seven, and supplied them liberally with the Sacred Scriptures and tracts. How cheering, to think that the glad tidings

of the gospel will thus be transmitted silently and imperceptibly to many countries—to China, Cochin China, Siam, Java, Sumatra, Banca, Rhio, and to settlements on the east coast of the Malay peninsula! In these several ways, we have scattered abroad about 2,000 books, tracts, and portions of the Scriptures.

The Chinese are a very interesting people, and exhibit a striking contrast to the Hindoos and Malays for vivacity, intelligence, and industry. They are scattered abundantly over the Indian Archipelago, and in all the English and Dutch settlements, are the life and spirit of the community, filling up almost all the departments of profitable skill and industry. They seem only to want "the one thing needful," "the pearl of great price," to make them all that seems desirable. The obstacles in the way of the gospel are indeed neither few nor small. Pride and sensuality raise a barrier more formidable to its progress than the great Tartar wall ever did to their northern enemies. Sensuality is one of the most odious parts of their character.

Their prejudices are giving way fast. A mild, candid spirit of inquiry is apparent in many, and I trust a real and earnest desire to know the truth is excited in the hearts of some. At all events, I cannot help thinking that there is something more than the mere varnish of national politeness manifest, and am willing to hope, that the Holy Spirit is beginning to diffuse his benignant influence over their minds, and gradually winning them to the truth.

The Lord is doubtless preparing a way for the blessed gospel amongst the millions of China. Already it has found its way through many inlets into the heart of the empire, and is now probably

secretly working, like leaven, in the hearts of multitudes. The empire itself, is, through the blind and cruel bigotry of the sovereign, closed against every Christian missionary, so that he ventures over the frontier at the peril of his life; but we may expect that the political convulsions in China, will, under the blessing of God, humble them, and issue in their spiritual good, and break down this terrific barrier. The catholics at Macao, as well as in many other places of the east, are perhaps in reality the greatest foes to the Protestant missionary. I am persuaded, that the few repulses we met with on board some of the junks from Canton and Cochin China, were caused by a few Catholics on board, who hindered us from distributing any books. How aptly is that corrupt church called *Antichrist*—ever resisting the truth!

We have lately been much refreshed by the cheering intelligence of the rapid progress of the gospel in various countries, and feel our strength much renewed and invigorated for our own work.

The Spirit of the Lord is poured out abundantly. Do we not seem to be come all on a sudden to the dawn of the Millennium? Yet there is probably a time of great trouble coming on the whole earth. The powers of light and darkness are marshalling for a terrible conflict. How consoling—how animating, to think that we have the omnipotent arm of Jehovah on our side! The enemy hath long vaunted himself against the armies of our Israel; but now "He that sitteth in heaven shall laugh, the Lord shall have him in derision; now shall he speak to them in his wrath, and vex them in his sore displeasure. For he hath set his King upon his holy hill of Zion. J. T."

Calcutta Miss. Her.

CAREY STATION.

MR. M'Coy's JOURNAL.

Carey, Feb. 21. 1828. Completed a tour of more than four months, and found myself in the circle of dear friends, at Carey. In my absence, Mr. Meeker had made a journey to Ohio, and with him, returned to Thomas, a Mr. Richardson, and a Miss Richardson, both having in view, missionary labours. A Puttawatomie woman, a member of our church and of our family, had died: also one of our pupils, and several of our Indian neighbours. The schools at both stations appear to be in about the usual state of progress, with the exception of increasing difficulties which we experience in all our business, arising from the proximity of the whites—the sad consequences of their intercourse with the Indians, and the almost total destruction of the hopes of the latter, from the apparent fact, that in this country, they will soon not have a place on which to rest the sole of their foot.

29. We are astonished at the many instances of callousness of the whites, who are crowding upon the Indians, and who are daily witnesses of their sufferings. A white man to-day, narrated in my hearing, to amuse the company, the circumstances of a poor Indian woman weeping bitterly, a few days since, when she visited a place which she had lately occupied, and on which a white man has now a considerable farm. The circumstances were briefly as follows. Smoketown was, three years ago, a settlement of Indians, on a very fertile plain, well adapted to such a purpose. It fell within a tract to which the Indian title had been extinguished by government, but the Indians had the right of occupancy until the land should be surveyed and brought into mar-

ket. Whites, however, crowded in upon them, and most of them, in compliance with our advice, soon fled to our side of the river. Old Smoke (an Indian) was the last to leave. A white man beginning to labour near his hut, was entreated by him (Smoke) to desist until he could secure his crop of corn from depredations of the white man's cattle, &c. The white man, however, proceeded with his improvements: Smoke sustained considerable damage and left the place, upon which the white man, not having yet completed his own cabin, took possession of Smoke's barkhut.

March 8. Died this morning, Anthony Rollo, lately one of our pupils. He was a grand-son of the late principal chief of the Puttawatomies. The history of none of our pupils involves so many interesting incidents, as that of the subject of this note. A particular recital of them will at present be omitted. Suffice it to say, that we doubt not that he has united with the general assembly and church of the first-born in heaven. Mr. Lykins delivered a pertinent address immediately preceding his burial.*

9. In addition to the usual services of this day, the Lord's Supper was celebrated. The circumstance became more solemn and impressive, by the comfortable belief that one Puttawatomie, an inmate of our family, who had the day before quitted this region of darkness, was at that time with Him whose command we were obeying.

15. Another of our pupils died at the house of his relations, after a lingering illness, occasioned by a fall from a horse when on a visit to his mother. Deaths among these unfortunate people are remarkably frequent in proportion to the number of the whole. The more weakly children perish under

* An Obituary of this young man was published in our last.

hardships, and the better constitutions are usually destroyed by exposures, and by intemperance and its thousand excesses. Few deaths are the ordinary result of disease.

While we are enabled to sustain our schools, and, to a tolerable extent, other missionary operations, it is exceedingly discouraging to look over the Puttawatomie, Ottawa, Chippawa, Miami, Shawanee, and other tribes, and discover that they all, as a people, are perishing—are perishing rapidly, notwithstanding what we and others are doing for them. We benefit a few, but as a people they are homeless and hopeless. Many of our pupils have already arrived at mature age: some have left us; others linger around us; and some of them, we are sorry to say, have caused us heart-felt grief, by imitating the evil conduct of their depraved relatives. Nothing better could be expected. Mingling with their relatives among whom is an almost entire absence of inducements to industry and virtue; where the very worst examples in the world are constantly exhibited before them, and they themselves, with all their acquirements, forced, from the nature of the case, to become a part of this same hopeless and hapless people, the result is as might be expected. We know not whither to direct the pupils of our schools, for, be it known, that no civilized nation has ever yet admitted the legality of the title of the Indians to the soil which gave them birth. And there is not, to this day, a place on earth, which nations stronger than they, have consented to relinquish to them for a permanent and undisturbed home for their perishing remnants.

The evils we lament, have not come upon us unawares. We are distressed by them, but not disappointed in relation to them. From the commencement of our mission we have looked forward with pain-

ful anxiety to this stage of our business. We have endeavoured to prepare for this evil time, but have been unsuccessful. The 13th of next June will be five years since we began openly and in good earnest to implore the community to allow us an asylum west of the Mississippi river. During these, almost five years, we have bestowed on this subject all the attention which our multifarious labours in other respects would allow. But, notwithstanding our incessant writing, reasoning and begging, the Indians are at this time without a home, and the labours of the missions consequently wasting lamentably. Why should we spend money and wear out our lives in the wilderness, to rear Indian youths to maturity, merely to mingle with their hopeless relatives, and with them to perish?

We are, however, encouraged by the fact, that the Missionary Society which we have the happiness to serve, have memorialized Congress on this subject—they have taken hold on it with a determination, if possible, to obtain a settlement in a suitable section of country in the west, without the limits of our organized States and Territories—A place which our government will say shall be an undisturbed home for the Indians forever. This fact will afford great encouragement to missionary stations which have been, or which may be formed among the several tribes. The fruits of the schools, and all the Indians from every quarter, will be encouraged to remove to the Indian territory assigned them; and thither also all the missionaries will ultimately repair in the hope of becoming permanently settled with the people of their charge.

24. Took one of my sons, a lad, and set off for Thomas Station—became so unwell that I returned. The following day renewed the effort: slept one night

in our tent, and one in a deserted bark hut, not more comfortable than our tent, but which saved us the labour of pitching it. These Indian villages at this season of the year appear lonely enough—without a human being or a domestic animal to be seen about them. I reached Thomas Station on the third day—found all well, and on the following day had a friendly *talk and smoke* with the neighbouring natives.

30. With our brethren and sisters, seven in number, set down to the table of the Lord. One of our little company was a Puttawatomie, on a visit to this place from Carey. A goodly number of Ottawas were present, and the services were performed part in English and part in Ottawa, by pieces mingled throughout, that all might have some understanding of what we were saying and doing. This was the first time the Lord's Supper had been celebrated in this Ottawa country. Our audience were attentive and solemn. It has been a day with me, of enlarged desires for the salvation of the Indians, and I believe the same may be said of my brothers and sisters.

An old chief, after service explained some things to his people, which he had learned of us. Some from a neighbouring village said they had not heard of my arrival in time to meet me yesterday. They therefore hoped I would now afford them an opportunity of *talking*, and of hearing my advice. They had always, they said, listened to our advice, and they were still disposed to do so. They hoped we would pity them, and afford them some assistance in the improvement of their lands, as we had others. They were afraid that they were now so old, and had been wicked so long that they could not learn to be good, &c. We conversed with them an hour or two, gave them some tobacco, and they departed with apparent satisfaction.

April 3. Arrived at Carey, having spent two more nights in our tents. Our horses suffer much at this season for want of food, when travelling in the woods. We usually endeavour to encamp at such places as promise the best supply of grass and brush. Both nights on our return, our horses, impelled by hunger, endeavoured to escape, and we were obliged to pursue them in the dark, and at times when repose would have been peculiarly grateful.

Our brethren have sent down the river to the lake, a perioque load of meal, corn, &c. to be conveyed by a schooner to the mouth of Grand river, and thence in a perioque up to Thomas.

8. Assisted in burying another of our Puttawatomie neighbours,—a poor woman who had long lingered in great affliction. Her death, it is said, was occasioned by a blow from an intoxicated Indian.

11. A child of our Indian sister Menache died. Its disease was in the head, occasioned by a cold taken on a night of last winter, when the mother and it were obliged by intoxicated Indians, to leave her house in time of a snow. Lamentable! When will these people be allowed a place beyond the influence of the baleful effects of their intercourse with unprincipled white people! When will they be allowed to enjoy undisturbed civil and religious privileges! Give them a place in which they can feel the force of incentives to industry and virtue, and not a doubt remains of their national deliverance. Deny them this, and their destruction is inevitable!

ISAAC M'COY.

VALLEY TOWNS.

It is delightful to observe a harmonious operation between Missionaries and their employers, and it is still more pleasant to the Boards which direct their movements, to find the measures

recommended by them approved by experience. The following extract from a late letter of Rev. E. Jones, of the Valley Towns, will show in what light he esteems the measures of his patrons in regard to that Station.

"I trust the arrangements and instructions contained in your communication will be productive of much good in this dark land. I have been making every exertion in my power to circumscribe (as you request) the temporal business of the Mission, and so to arrange matters, that I may be able to devote nearly all my time to the spiritual concerns of the people, and to give as much attention as possible to the acquisition of the language, without which it is impossible to make full proof of the gospel ministry among them. I have made some progress in the language."

"A suitable person for interpreter has been found in our brother John Timson, who is the first fruits of the gospel in this mission. He was early a pupil in the school, but is now married and has two children. His wife also, was one of our pupils, and is the first of our female converts. They are both uniform christians. Mr. Timson is well acquainted with the Cherokee, and speaks pretty good English, has some experience in the work of interpreting, and is much esteemed by the people. He resides on a small farm, about two miles from the Mission establishment."

PRIMARY SOCIETIES IN VERMONT.

A further account of the Auxiliary and Primary Societies which have been formed and reorganized since the commencement of the agency of Rev. Ira M. Allen for the Convention in September last, forwarded to the Corresponding Secretary June 5, 1828.

AUGUST, 1828.

The Chittenden and Franklin County Auxiliary Society was organized at Westford, January 11th. The following officers were chosen:

Rev. Alvah Sabin, Georgia, *Pres.*

" Peter Chase, Hinesburgh, *Sec'y.*

Dea. Isaac Chase, Westford, *Treas.*

With this Auxiliary are connected the following Primary Societies:—

Jerico Male Primary Society, Deacon Enoch How, *Pres.*—Reuben Rochwell, *Sec.*

Jerico Female P. Soc. Mrs. Daniel Colton, *Pres.*—Mrs. Enoch How, *Sec.*

Essex M. P. Soc. Rev. C. Ingraham, *Pres.*—H. Chipman, *Sec.*

Essex F. P. Soc. Mrs. Betsey Bates, *Pres.*—Mrs. Esther Ingraham, *Sec.*

Swanton M. P. Soc. G. Green, *Pres.*—J. White, *Sec.*

Swanton F. P. Soc. Mrs. Betsey White, *Pres.*—Miss Anna Smith, *Sec.*

Fairfield, M. P. Soc. A. Farnsworth, *Pres.*—E. H. Sherman, *Sec.*

Fairfield F. P. Soc. Mrs. Esther Sherman, *Pres.*—Miss Lucy Abel, *Sec.*

Fletcher P. Soc. J. Robinson, *Pres.*—Joseph Robinson, *Esq. Sec.*

Fairfax M. P. Soc. S. Safford, *Pres.*—J. Crissey, *Jun. Sec.*

Fairfax F. P. Soc. Mrs. L. Safford, *Pres.*—Miss Hannah Walker, *Sec.*

Georgia M. P. Soc. Rev. A. Sabin, *Pres.*—H. Hale, *Sec.*

Richford P. Soc. A. C. Banister, *Pres.*—S. Parker, *Esq. Sec.*

Montgomery P. Soc. Dea. L. Kingsley, *Pres.*—Dea. T. Sampson, *Sec.*

Enosburgh M. P. Soc. Rev. L. Cole, *Pres.*—D. Parmenter, *Sec.*

Enosburgh F. P. Soc. Mrs. L. Davis, *Pres.*—Miss Eliza Rozer, *Sec.*

Morristown, F. P. Soc. Miss Lucy Welds, *Pres.*—Mrs. Walker, *Sec.*

Waterville M. P. Soc. Dea. E. Larkin, *Pres.*—Dea. W. S. Baldwin, *Sec.*

Waterville F. P. Soc. Mrs. A. Larkin, *Pres.*—Mrs. A. Leach, *Sec.*

Cambridge M. P. Soc. Gen. J. Wires, *Pres.*—M. Reynolds, *Sec.*

Cambridge F. P. Soc. Mrs. M. Buker, *Pres.*—Mrs. S. Powell, *Sec.*

Richmond P. Soc. Rev. Mr. Bennett, *Pres.*—Stephen Cooper, *Esq. Sec.*

Johnson P. Soc. organized the first of March. Number of members, seventy. Amount subscribed, \$30. Rev. D. Boynton, *Pres.*—Rev. J. P. Hayford, *Sec.*

A few more Primaries are connected with the Auxiliary in Stanbridge, L. C. Hinesburgh and Waterbury, from which we have no accurate returns.

REVIEWS.

PERILS AND SAFEGUARDS OF AMERICAN LIBERTY.—*Address, pronounced July 4, 1828, in the Second Baptist Meeting house in Boston, at the Religious Celebration of the Anniversary of American Independence, by the Baptist Churches and Societies in Boston. By JAMES D. KNOWLES, Pastor of the Second Baptist Church. Boston. Lincoln and Edmands. pp. 28.*

IN opening this Address we felt the usual emotions which strike the mind of a reader in perusing the thread-worn subject of *Independent Addresses*. We were, however, attracted to the task, by the effort to give a new interest to the anniversary of this great jubilee, by a religious celebration of the day. Having for thirty years listened with admiration to patriotick Orations and Odes, from scholars, statesmen, and poets, and aided in swelling the note of festivity at the civic and military board, it was natural that we should question the success of a Christian preacher in his attempt to satisfy the expectations of an assembly of independent freemen, by devotional exercises. But, as we proceeded in our perusal, the queries which rested on our mind were vanquished by the irresistible arguments with which the rational reader is assailed at every opening of the pamphlet.

If such is the conviction upon the mind of a moralist, what may not Christians experience in reading this Address! They will, we are persuaded, feel encouraged to give permanency to the attempt of establishing the custom of observing the *Fourth of July* by solemn acts of devotion to God, in his holy temple. And we indulge the pleasing anticipation that the various sects of

Christians in our happy Republick will follow each other's good example on this joyous occasion.

Every friend of his country dreads the "PERILS," and will endeavour to preserve the "SAFEGUARDS," of American liberty. In this Address he will find, in glowing colours, a correct portraiture of each of them, and will learn how to escape the one, and to secure the other.

We cannot, in our own language, give so correct an idea of the merits of this performance, as by quoting the following :

"It is in the nature of the human mind to lose its susceptibility of excitement from ideas frequently repeated, or from scenes often witnessed. There has been, for several years, a gradual abatement of the fervour which signalized the earlier celebrations of this day. The heart of the nation is less powerfully moved. The chord of public feeling responds less strongly to the note of festivity. One reason for this may be, that the recollections and meditations appropriate to the day have become familiar, and have, in consequence, parted with some portion of their power to arouse the mind.

"Another reason may be, that the generation, who participated in the sorrows and joys of the revolutionary period, have, with comparatively few exceptions, passed away. The firm hearts and the strong hands which were then busy in their country's service, have become enfeebled by age, or are cold in death. A new race have sprung up, who were born and nurtured amid the peace and prosperity of our national independence. We cannot feel as our fathers felt. We have known nothing of the impatient indignation with which they watched the pretensions and projects of usurping power; the anxious struggle between the resolution to resist, and the consciousness of inadequate strength; the martyr-like firmness with which the decisive act of separation was at last performed; and all the absorbing earnestness with which the dubious contest was maintained, until it issued in the complete establishment of our independence. Those who did witness and feel all this, cannot forget it; and to them this day has a voice of power to recal from the long departed years, scenes, which renew in their bosoms the feelings of the times that tried men's souls.

"But we who have come into life at a later and happier period, cannot feel so intense a concern in the events, of the revolution. There are no vivid contrasts in our memory. We look back to those events as matters of history, daily receding farther into the dimness of the past, though deeply interesting to us as parts of our national annals, and as connected with the happiness of our present condition. The present generation cannot bring to the celebration of this day, that freshness and energy of personal feeling, which made it a jubilee to the immediate actors in the scenes of the revolution.

"But to preserve the day from comparative neglect, and perpetuate it in our calendar as the "great anniversary festival," it is necessary to adopt another mode of celebration. Nothing which is dependent on human feelings, and worldly principles, can be permanent. Man himself is as frail as the flower of grass. His joys and sorrows agitate his own heart, but they seldom leave any mark on succeeding generations.

"Nothing is permanent but God; and therefore nothing can endure, which does not connect itself with him. If, then, we would preserve this anniversary from the fade which befalls human things, we must connect it with religion. We must call in the aid of her everlasting principles, and give permanency to the celebration of this day, by stamping on it the impress of a religious duty. It will then take rank among the imperishable memorials of Zion."

After describing the blessings of our freedom, Mr. K. mentions the effect of wealth upon an individual, as follows :

"In this country wealth constitutes the great distinction. It is the easiest road to pre-eminence, and is consequently thronged. Every thing else is held subordinate to this all-controlling aim. In countries where artificial and hereditary distinctions exist, wealth cannot enable its possessor to surmount the barriers which protect the privileged orders. The poorest nobleman is nevertheless superior in rank to the most opulent commoner. But wealth forms our American nobility. It is permitted to compensate for the want of talent and learning. It is supposed to dignify vulgarity of manners, and to give respectability to ignorance. It is allowed even to atone for many moral deficiencies; and it often gives extensive influence and a passport to good society, to men, who would be despised and expelled, if they were not shielded by the panoply of wealth.

"The effect of this on our national character is injurious. The mere love of money is an ignoble passion, and it de-

grades the mind and corrupts the heart over which it bears sway. It is inconsistent with enlarged patriotism. It is, in its essence, selfish; and it looks only to present advantages. A man thoroughly under its dominion will not submit to the least sacrifice, to promote the welfare of any other class of citizens. He withholds aid from every project of improvement, unless the road to be constructed, or the canal to be cut, is directly to benefit himself. He clamours against every act of the government, which consults the interests of the whole, rather than those of a part; and threatens to divide the Union, if he happens to dislike the laws. That such an effect of the thirst for wealth is an alarming evil in a government like ours, must be evident to every man."

The contest for office is another cause of alarm, and is thus depicted :

"As we approach the highest office in the nation, the contest becomes more fierce, because the prize is more valuable, and the elections less frequent. The Presidency, as we all know, has repeatedly been the object of imbittered competition; and it is probably destined to occasion a more tremendous struggle than has ever yet shaken this nation. On this delicate subject, it is not my design to express an opinion, in relation to either of the contending parties. But every lover of his country, who wishes for her peace, honour and prosperity, must look with alarm and sorrow on some of the signs of the times. The clouds are gathering. The dark ocean is heaving. The elements are in fearful and ominous commotion. Every thing bodes a storm: And if there ever was a time when the patriot ought to pray for his country, it is now. There is an excited feeling through the nation. Men look fiercely at each other. Unsparing censures and invectives are hurled against the most distinguished men of the nation. Whatever may be the event of the approaching election, the violence which has attended it is surely sufficient to awaken our fears for the future. There is more danger, perhaps, to be apprehended from contentions for the office of President, than from any thing else in our system. Almost all civil wars have sprung from rival strife for the chief magistracy; and our country will be happy indeed if she shall escape the fate which has befallen so many other nations."

We will close our extracts, by quoting the following *safe guards*, from the many with which this excellent Address abounds :

"Another way in which Christianity is, I doubt not, destined to operate for the salvation of this country, is, that Chris-

tians will use their influence, more than they have ever yet done, for the support of pure political principles, and for the election of good men to offices of trust and power. The Christians of this country already form a large proportion of the electors. If they were united in their suffrages, they might even now decide almost any great and general question. Suppose that every man in the United States who fears God should act, in reference to the Presidential election, on the same principles that he would act in choosing a minister for his Church, or a preceptor for his child, and give his vote conscientiously for that man, whose principles and conduct are most in accordance with the word of God; can you doubt, that such a union of Christian suffrages would decide the contest, which now convulses and disgraces the nation?"

"But the strongest and last reason, which I can now offer, is, that without the prevalence of religion, we cannot hope for the favour of God—nay, we must expect his vengeance. A nation of irreligious men, is a nation of rebels against him, and they will bring upon themselves swift destruction. Let us not think, that we are in no danger from the displeasure of God. He has turned many a fruitful land into barrenness, for the wickedness of them that dwelt therein. Go, look at the sullen and dismal waters of the Dead Sea, which now cover the fertile valley, where once the cities of the plain flourished like the garden of the Lord. Go, search on the marshy and solitary banks of the Euphrates, for the ruins of the mighty Babylon. Stand on the deserted rocks of Tyre, and ask for the proud city which once defied the power of Alexander. Visit the place, which the all-grasping Romans adorned with the spoils of a conquered world, and seek among ruined temples and broken arches for the monuments of their power. Repair to the city of God, and see the crescent of Mahomet, gleaming over the sacred mount, where once stood the magnificent temple of Jehovah: And look at the wretched Jews, the miserable victims of Turkish oppression, outcasts in the very city where David and Solomon reigned, and forbidden on pain of death to approach the spot where once their fathers worshipped God. Look at all these melancholy proofs of the mutability of human things, and learn the danger of offending God. It was his wrath, which destroyed Sodom and Gomorrah, which made Babylon a place for the bitter and the serpent, which swept away Tyre, and left her rocks for the fisherman to spread his nets on; which hurled the magnificent Rome from her height of grandeur and power, and made Judea and her children a hissing and an astonishment through the earth. Truly, it is a fearful thing to fall into the hands of the

living God. Great and flourishing as our country is, he can bring her down to desolation. He has many ministers of his vengeance; and when he bids them empty their vials on the earth, the proudest cities and the most powerful nations become as the chaff before the whirlwind."

We pretend not to do justice, by extract or comment, to this Address, which is worthy of an abler notice than this,—but our humble object is, to recommend it as a good model for those speakers who may be requested to appear as religious Orators on this anniversary of our nation's deliverance from bondage. It is peculiarly successful in touching the chords which harmonize the feelings of the Christian and the Patriot;—and we hazard nothing in recommending it to every reader within the pale of freedom, however fervid he may be in his devotion, patriotic in his temperament, or classical in his taste.

Origin and formation of the Baptist Church in Granville-Street, Halifax, Nova-Scotia, constituted on the 30th of September, A. D. 1827. In which some Notice is taken of the Influence of Evangelical Truth, and of the motives which induced a recent Separation from the Church of England. Prove all things; hold fast that which is good.—1 Thess. v. 21 Halifax: printed at the Nova-Scotian office. Boston: re-printed by Lincoln and Edmands. pp. 48.

This pamphlet contains an account of the very remarkable circumstances which led to the formation of a new Baptist Church in Halifax, the chief town in the British Province of Nova Scotia. The *force of truth* has never, perhaps, been more conspicuously exemplified. The facts are briefly these.

A number of individuals in Halifax, comprising several of the most respectable inhabitants, and among them two or three gentlemen of the bar, were, some time since, led, by the Spirit of God, to solemn inquiry respecting their spiritual condition, to earnest prayer, and to a diligent study of the Scriptures. They were connected with the Episcopal church; but they did not at that time hear from its ministers the doctrines which the articles of that Church recognise, as the faith once delivered to the saints; and which some of the brightest ornaments of that Church have loved and defended. From their regular spiritual teachers, therefore, they received no assistance; but the Holy Ghost became their teacher and guide; and after a considerable time, and by a process of views and feelings which this pamphlet relates, with some minuteness, they were, at length, brought to the enjoyment of a tranquil hope, through faith in the Lord Jesus Christ, as the only and sufficient Saviour of sinners. They appear to have been prompted by the most sincere desire to learn the truth, and by a child-like simplicity of heart in receiving the teachings of the word of God. They say,

"Henceforward, knowing that they are not their own, but are 'bought with a price,' no less a price than the precious blood of Christ, they desire no longer to live to themselves, but to him that died for them, and rose again, and 'ever liveth' to intercede for his believing and obedient people. Henceforward, has the world lost much of its captivating charms; that has ceased to be a grievous command which directs them, 'Love not the world, nor the things of the world;' and it no longer alarms them to know that 'the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world,' and that he who loves the world, loves not God; for now they grieve at nothing more than the prevalence of worldly desires in their souls; they desire nothing more earnestly than that the love of God may reign in them without a rival."

Being thus guided by the Scriptures, and by the Spirit of truth, to

an humble faith in the Redeemer, and to a participation of that unspeakable joy which is the fruit of faith, it became a serious question with what religious community they should associate themselves, and to what teachers they should resort.

"Of the individuals whose religious experience we have attempted briefly to recount, those who were first awakened to the reality and importance of these truths enjoyed, for a time, the opportunity of hearing the gospel proclaimed in the Church of England; and, when at length circumstances which they could not control, deprived them of a blessing so essential to the welfare of their souls, they could not withstand the necessity of seeking it elsewhere. They could not give their sanction, however insignificant, to doctrines which they conscientiously believed to be subversive of the Gospel of Jesus Christ—nor 'bid God speed' to those who, however estimable in other respects, in their view, continued in that carnal state which is enmity against God, and naturally opposed to the only way whereby sinners can be saved. In this state of mind they were led to seek that food which the simple truth of God's Word is alone able to bestow, in the small Baptist Church which had been for a number of years established in Halifax."

But these individuals were not at that time Baptists. They were attracted to a Baptist ministry, by a simple desire to be nourished with the sincere milk of the word, which they could not obtain in other more fashionable places of worship, where "the hungry sheep looked up, and were not fed." But minds so candid, and so earnestly desirous to ascertain the truth, could not long remain unaffected by questions concerning the nature of Christ's Church, and of his ordinances. Their remarks respecting their situation at this time, are important, and are very creditable to their candour and piety.

"These persons were sincere members of the Church of England. The earliest recollections of their infant years, the respectable antiquity of that church, the history of the brilliant piety which has so often adorned her members, and the nature of their whole religious connections—all had combined to attach them to her imposing form of worship with an affection of no or-

inary strength. A liberal mind will readily believe that sentiments thus generated, interwoven with the strongest ties of social love, and possessing so much to heighten and confirm them, are not to be abandoned without many a painful struggle; and the individuals now alluded to, experienced this mental conflict in all its force. In the course of their investigation, suspicions of the unsoundness of the system to which they were so warmly attached, flashed from time to time upon their minds, and it was with no common anxiety that they prospectively, as it were, beheld the destruction of the many soothing prejudices on this subject, which were nurtured in them by early education, and confirmed by the habits of riper years. At times indeed, the influence of these prejudices would resume its force, and quiet their apprehensions. But this state of mind could not continue. When once a serious doubt has assailed received opinions, and an inquiry into religious truth has begun to be awakened, it is not easy, in such a case, to satisfy a sincere conscience without a full investigation."

They proceed to state, at considerable length, the reasons which convinced them of the truth of the great principles on which Baptist Churches are founded, in regard both to Church government and to the ordinances of the gospel. On the subject of Baptism, they say:

"Nursed as they had been, in unsuspecting confidence, that in so important a point as this, their mother Church could not be guilty of a mistake, it was with no inconsiderable surprise that they searched the Scriptures in vain for authority for the practice of sprinkling infants; that in the accounts given of the administration of the ordinance, they found them uniformly connecting with the reception of Baptism, faith, or some other exercise of the mind of a conscious moral agent that necessarily implies believing."

We need not quote the strong and conclusive reasoning which they adduce, in a very small compass, in explanation and defence of the change in their views respecting baptism. The following paragraph cuts, like a two edged sword, through the joints and marrow of the system, which an eminent Professor has so ingeniously laboured to defend.

"The covenant of circumcision seemed to be the strong hold to which some of the

advocates of Pedobaptism, when driven from all direct evidence, endeavour to make good their retreat, although many among themselves rejected this method; and indeed the great discrepancy among the supporters of that system, in their way of maintaining it, seemed no small indication of its weakness. In vain, however, was any just argument attempted to be drawn from its source. It involved monstrous consequences. An analogy endeavoured to be made between the two rites of Circumcision and Baptism must fail in almost every particular. As well might any other ceremony of the Mosaic Ritual be adopted into the practice of a Christian church. The worshippers of God are spiritual worshippers; and such only are suitable members of his church, as is well stated in the nineteenth article of the Church of England; but infant Baptism, founded on the covenant of circumcision, strikes at the very root of the spirituality of Christ's kingdom, and ingrafts at once a nation into the church, without the smallest regard to religious qualifications."

The pamphlet proceeds to state the causes which made it expedient to form a new Baptist Church in Halifax. On the 27th of Sept. last, Prof. Chase, of the Newton Theological Seminary, near Boston, visited Halifax at the request of the friends there, accompanied by Prof. Caswell, recently of the Columbian College, Washington city. On the ensuing Lord's-day, six persons were baptized by Prof. Chase, and a Church was constituted. A new and spacious stone chapel was opened on the same day, and dedicated to the service of God. The account of the baptism, and of the services at the dedication of the house, and at the constituting of the Church, will be read with great interest.

It was, after much deliberation and prayer, thought expedient that Prof. Caswell should be ordained, and should remain at Halifax for a time. He was accordingly set apart to the work of the ministry, on the 7th of Oct. Prof. Chase preached from Rom. xv. 29. He also examined the candidate, and gave him the usual charge. The examination and the charge are inserted at length. They may be read, with

profit, by every one, and especially by our brethren in the ministry.

On the 14th of October, several other persons were baptized, and the Lord's-Supper was administered to the infant Church.

Prof. Caswell has continued to preach there, with much success. On the 1st of June last, fifteen persons were baptized. The Church has already increased from 7 to 40.

We hope that this pamphlet will be extensively circulated. It will excite gratitude in every pious heart, and will give increased confidence to every friend of the truth, that it will triumph, and that

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

RELIGIOUS DEPARTMENT.

THE AMERICAN TRACT SOCIETY.

Abstract of the Third Annual Report.

Among the institutions which have enjoyed the special smiles of Divine Providence the past year, the American Tract Society is not least in obligations of gratitude. When it was found that the results of the second year of its operations were *threefold* what they were the first year, and still more, compared with the aggregate amount of the whole Tract operations of the country in any preceding year, it was felt by some, that the magnitude of the result was occasioned, in no small degree, by the novelty of the Society, or some temporary excitement, and that very little, if any extension, could be expected for many years to come. But the issues of the third year, now closed, bear the relation to those of the second year of five to three, and show an increase, compared with the preceding year, which is very rare in the history of benevolent institutions, and which furnishes a new and instructive lesson, that God is ready to bestow large blessings upon Zion, and that his children shall never be straitened in him.

The Publishing Committee have endeavoured to bear constantly in mind, that their first and highest aim, looking to God for direction, must be to select and issue those great evangelical doctrines of the cross, which God is accustomed to magnify the riches of his grace in blessing to the conversion of sinners to himself, and the building up of Christians in the most holy faith. They have believed, at the same time, that no pains should be spared to issue these truths in a form of narrative style, and external appearance calculated to interest the community, and secure, if possible, general attention and respect. And they have reason for especial gratitude to God for the general interest which has awakened in the Society's publications,

and, above all, for that seal of his approbation which he has so signally given in rendering them, very extensively, the means of spiritual good.

Amount of Publications printed.

During the year ending May 1, there have been printed,		<i>Tracts.</i>
In the English language,	-	3,906,000
In French,	- - -	50,000
In Spanish,	- - -	35,000
In German,	- - -	144,000
In Hawaiian,	- - -	65,000
In Italian,	- - -	6,000
Children's Tracts,	- - -	239,000
Boatswain's Mate, 2000 copies embracing	- - -	14,000
Bound volumes of Tracts—of vols.		
I. and VI. each 4000 copies; of		
vol. V. 3,000; of vols. II., III.		
and IV. each 2,000; making in		
all, 17,000 volumes, comprising		
Tracts,	- - - -	560,000

Total, printed during the year, 5,019,000

Whole number printed since the formation of the Society,	8,834,000
Whole number of <i>pages</i> of duodecimo Tracts printed during the year,	53,667,000
Whole number of <i>pages</i> of do. printed since the formation of the Society,	97,835,000
Whole number of <i>pages</i> of children's Tracts printed during the year,	5,208,000

Of the Tracts issued during the year, 3,190,000 have been covered, making 12,760,000 *pages of covers* issued during the year exclusive of the Tracts mentioned above.

Of forty of the Tracts, 20,000 copies of each have been printed during the year; of twenty-six, 24,000; of seven, 32,000; of the "Way to be Saved," 40,000; of "Quench not the Spirit," 44,000; and of the "Swearer's Prayer," 64,000; making the whole number of the last mentioned Tract, published by the Society in three years, 109,000.

The whole number of copies of the American Tract Magazine, published during the year, is 40,500.

Whole number of copies of the Christian Almanac for 1828, printed at the Society's House, 123,900.

Of the Rise and Progress, embracing 280 pages, 2,000 copies have been printed; whole number of pages, 560,000.

Amount of Publications circulated.

On May 1, 1827, the General Depository contained duodecimo Tracts, (including the Tracts in 7,545 bound volumes,) - - -	<i>Pages.</i> 15,788,268
Printed the last year in separate Tracts and bound volumes, duodecimo, - - -	53,667,000
	<hr/> 69,455,268

Remaining in the General Depository, May 1, 1828, (including the Tracts in 10,357 bound volumes.) - - -	23,133,484
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Duodecimo Tracts circulated during the year, (including the Tracts in 14,188 bound volumes,) - - -	46,321,784
Total circulated since the formation of the Society, - - -	74,701,516

Gratuitous Distributions.

Of the Tracts gratuitously distributed, there have been sent, - - -	<i>Pages.</i>
To the Sandwich Islands, - - -	645,000
To the Mediterranean, - - -	269,000
To other foreign lands, - - -	91,238
	<hr/> 1,015,238
Total to foreign countries, - - -	1,015,238
West and South of the Alleghany Mountains, - - -	976,138
To other parts of the United States, - - -	611,602

Whole amount of grants as above, 2,602,978

The Committee have also appropriated 300 dollars to the Rev. Jonas King, to be employed in procuring Translations of this Society's Tracts into the language of *modern Greece*, to be distributed under his direction, in his contemplated mission to that suffering country; a number of such translations having already been printed at the American mission press in Malta.

State of the Funds.

Received, during the year ending May 1,	
For Tracts sold nearly at cost, \$32670,20	
Donations—from Branches and Auxiliaries, - - -	4585,08
Do. from 117 Life Directors, - - -	3106,00
Do. from 168 Life Members, - - -	3408,01
Annual subscriptions, and other donations, - - -	1365,34
Whole amount of donations, - - -	12464,38

Total receipts during the year, \$45134,56

Paid, during the year,	
For paper, - - -	18229,01
For printing, stereotyping, engraving, folding, stitching, binding, Tracts and Christian Almanac, - - -	21310,91
Services of the Corresponding Secretary and General Agent, the Depository and three assistants, whose time and efforts are wholly devoted to the Society, - - -	1856,08
Services and expenses of travelling Agents, chiefly in more destitute parts of the country, - - -	1932,52
Expenses of General Depository, postage, taxes, fuel, and all other expenses, - - -	1806,06

Total paid during the year, as above, - - - \$45134,58

All motives conspire to urge the Society onward with redoubled zeal. Its aim should be nothing less than to send these heart-searching messages of love and salvation to every town, and neighbourhood, and family, and soul, to whom we can have access; and that *without any delay*. The whole evangelical community should be enlisted in the work—every individual become personally a Tract distributor—a procurer of spiritual blessings by prayer—and the means of exciting to action all others within the reach of his influence.

This work must and will go on. If we are inactive, God will raise up others. The day of millennial glory in our world will be hastened in its time. And, though the previous contest with the powers of darkness may be long and severe, there will be found a multitude of faithful followers of the Lamb, who will choose to bear the self-denial, and toil, and suffering; and if need be, reproach and persecution; that they may be found in his service, and may ultimately reign with him on his throne. Then, these dreams of earthly enjoyment will have all vanished away, and eternity have opened upon us its living realities.

Then, the multitudes whose salvation is involved in these appointed means of grace, will be seen to be innumerable; and all

who have been won from the error of their way through the agency of this Society—and all who, from love to Christ and the souls of men, shall, by aiding in its conquests, have “turned many to righteousness”—shall unite, with “ten thousand times ten thousand, and thousands of thousands,” in songs of salvation, “unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever.”

BAPTIST CONVENTION IN CONNECTICUT.

The Convention of Baptist Churches in the State of Connecticut and vicinity, assembled at Middletown for the transaction of its annual business, June 11, 1828.

The meeting was called to order by the President.

After the reading of the Annual Report, which we should be glad to transcribe if our limits would permit, the following summary is given in the Christian Secretary, of the fruits of labours within the State.

The number baptized the year past, by seven of the missionaries in the employment of the Board, is 157.

The number of Churches constituted under their labours is three—one at Brooklyn, one at Windham, and one at Goshen. Besides these, some languishing Churches have been revived.

The number of Bible Classes formed by the missionaries is five. The number of Sabbath Schools is seven. But the good arising from the united labours of the missionaries, cannot be accurately estimated on this side the grave. The light of eternity will disclose the whole; and solemn is the thought, that all of this generation will very soon have closed their probation season, and will have entered on the retributions of eternity. How important that we work while the day lasts, for the night of death cometh wherein no man can work.

The following spirited Resolves were offered by the Committee appointed upon the subject of Foreign Missions, and adopted by the Convention.

Resolved, That the Convention view with deep and increasing interest, the resolutions of the Board of the General Convention of the Baptist denomination, and that we recommend the Burman Mission, as an object deserving the special attention of all our Churches.

Resolved, That the thanks of this Convention be given to those individuals and Societies who have combined their efforts to promote a cause so important and glorious; and that they be requested to continue and increase their exertions.

AUG. 1828.

Resolved, That in view of the wants of Burmah, we now take a collection for Foreign Missions.

Collections taken amounted to 43 dollars. After which the hymn was sung commencing, “Come, Holy Spirit,” &c. and prayer was offered by brother O. Wilson.

The Officers appointed for the ensuing year were the following:—

JONA. GOODWIN, <i>President</i> .	
GEO. MITCHELL, <i>V. President</i> .	
ALBERT DAY, <i>Secretary</i> .	
J. B. GILBERT, <i>Treasurer</i> .	
Benj. M. Hill,	} <i>Trustees</i> .
Simon Shailer,	
Oliver Wilson,	
Fred. Wightman,	
John Cookson,	

UTICA FOREIGN MISSION SOCIETY.

The fourteenth Annual Meeting of this Society was held at Whitesborough, June 17, 1828.

The Board convened at the meeting-house at 10 o'clock, A. M. Prayer by C. G. Carpenter.

It then proceeded to examine the Treasurer's Account, from which it appeared that they had raised within the year the sum of \$391.06—\$225 of which had already been transmitted to H. Lincoln, Esq. Treasurer of the General Board.

The following gentlemen were appointed Officers of the Society for the ensuing year, viz.

BENJ. BUDLONG, <i>President</i> .	
CHARLES BABCOCK, <i>Secretary</i> .	
H. B. ROUNDS, <i>Treasurer</i> .	
Ab'm. Williams,	} <i>Directors</i> .
C. G. Carpenter,	
Elon Galusha,	
Henry Shute,	
Daniel Putnam,	
Enoch Green,	} <i>Solicitors</i> .
Pardon Allen,	
N. N. Whiting,	
Stephen Wilkins,	
Elder Clay,	
Caleb Reed,	
Edward Baldwin,	
A. McAllister,	
Abraham Brooks,	

BAPTIST MISSIONARY SOCIETY IN VIRGINIA.

This Society held its Anniversary at Richmond, on the 31st of May. Rev. R. B. Semple, was chosen *President*; Rev. John Kerr and Rev. J. B. Taylor, *V. Presidents*; Rev. Henry Keeling, *Cor. Sec'y*; Mr. George Roper, *Rec. Sec'y*, and Mr. Wm. Dabney, *Treas.*

They remitted \$200 to the Treasurer of the General Convention.

OHIO BAPTIST CONVENTION.

This body held its annual session at Zanesville, commencing on the 4th Monday in May last. The number of Churches and Societies in connection is now 66. A number of new Societies were added at this session. They have a vast field of labour before them. And however feeble their present strength, and however limited their present means, in comparison with the good work to be accomplished, they should not "despise the day of small things." The benevolent objects in which they are engaged, have only to be fully understood by their brethren at large, to secure their decided and efficient co-operation.

The Officers appointed at this session, were as follows:—

N. S. JOHNSON, *Pres.* Cincinnati.

G. C. SEDWICK, Zanesville,	} <i>V. Pres.</i>
I. G. BURNET, do.	
JACOB BAILEY, Kingsville,	

E. ROBINS, *Cor. Sec'y*, Cincinnati.

T. CRANE, *Rec. Sec'y*, do.

AARON GANO, *Treasurer*, do.

With twenty-nine Trustees.

REVIVALS.

It will be recollected that in our last, we gave a letter of the Rev. Dr. Noel, describing a revival under his ministry in Scott County, Kentucky, in the immediate vicinity of the Choctaw Academy. We now have the pleasure of adding a letter from the Hon. R. M. Johnson of Kentucky, to Rev. Mr. Brantly, giving a further account of the same work.

*Choctaw Academy, Blue Spring,
June 24, 1828.*

Dear Sir,

It is already known to you that the Choctaw Nation has located a school at this place under the name of the Choctaw Academy, under the superintendence of the government of the United States and the Baptist Missionary Society. The school consists of one hundred students from the following tribes, the Choctaws, Creeks, and Puttawatomes.

The whole establishment is supported by their own funds according to the number of scholars from each tribe.

Upon my return home, about the first of June, I was very much gratified that there existed a most extraordinary revival

of religion in this neighborhood; about two hundred and fifty new converts have already joined the Crossing Baptist Church, about two miles from the school. I am not able to speak with precision as to the vast number who have joined the adjacent churches. The most pleasing part of my narrative is yet to be told, I mean the influence which this stir of religion has had upon the students of the Choctaw Academy. Before my return home, a number had been baptized and joined the Church at the Great Crossings, and the respectable Methodist Society at Georgetown, about four miles distant. I had the satisfaction myself to see other students added to the Crossing Church, a few days since, at which time fifty were baptized. This solemn ceremony was performed in the presence of several thousand admiring and deeply affected spectators. The interest of the scene seemed greatly to be increased by the fact that the native sons of the forest composed a part of the subjects for baptism; thirteen or fourteen have joined the Baptist Society, and eight or ten are members of the Methodist Society in Georgetown. These converted students are composed indiscriminately of the young men and boys down to nine years of age. The son of the Creek chief Opo-tho-lo-hola, about nine years old, gave in an experience before he was received by the church, which astonished every beholder, and is the theme of conversation in every private circle. The experience of many others has not been less extraordinary and interesting. The students have their prayer meeting this evening at my house, by invitation, and they have their regular weekly prayer meetings at their school rooms; and in their devotion they would not be disparaged in comparison with their white brethren for interesting and correct views on the subject of religion. The greatest pleasure that I experience from a communication of these facts arises from the conviction of my own mind that the change is real and of divine origin, judging from the change in their conduct, in their temper and in their dispositions. Their humility and meekness would do honour to any christian community. The christian may rejoice in the full confidence

that God, in his providence, has smiled upon this institution, and intends it for the useful and desirable purpose of civilizing and christianizing our red brethren within the United States. That the wilderness may blossom as the rose is the prayer of your sincere and devoted friend,

R. M. JOHNSON.

N. B. Since finishing this very rapid sketch, the Rev. Mr. Vardeman has paid us a visit, and he informs me that within the last six months he has baptized about 500 persons. The Rev. Silas M. Noel has the care of the church at Great Crossings.

The following are the names of the Choctaws who have become religious, viz; Robert Jones, Samuel Garland, Lyman Collins, Anderson Perry, James Brewer, Peter King, Levi Parsons, William Bryant, Samuel Worcester, Syllas D. Pitchlynn. Sampson Birch came to the school a Baptist, and joined the Crossing Church.

The following are the names of the Creeks who have become religious, viz; Stephen Grayson, Thomas H. Benton, Daniel Asbury, Jesse Brown, Samuel Brown, William Gray, Jacob Creath, Henry Clay, Thomas Henderson, Benjamin S. Chambers, Thomas Hicks, James Berryhill, and Richard M. Johnson, son of Opo-tho-lo-hola, nine years of age. Samuel M'Intosh came to the School a Methodist and joined the society in Georgetown.

R. M. J.

LETTER FROM MR. MERRIAM TO A FRIEND IN BOSTON.

Eastport, June 9, 1828.

Dear brother,

I rejoice to tell you that God in mercy is visiting his thirsty Zion with refreshing showers of mercy, and is answering the prayers and tears of his people to their abundant joy.

Let Zion and her sons rejoice,
Behold the promis'd hour;
For God hath heard her mourning voice,
And comes t' exalt his power.

A friend has permitted me to extract the following from a letter recently received from Rev. Harris Harding.

Yarmouth, (N. S.) May 13, 1828.

My dear brother,

"The Lord in great mercy is gathering in his chosen ones among us. We had a

glorious harvest last autumn, winter, and spring, and still the fields are white. More than two hundred and thirty souls have been added to our church by baptism since October last. We have conference meetings every week, and there is scarcely a Sabbath that I am not called to administer the blessed ordinance of baptism. O Sir, it would gladden your heart to see how God owns his own institution by manifesting his presence on baptismal occasions: To see hundreds bathed in tears—to witness the gospel solemnity, and mark the countenances of many, would make a New Testament believer say, 'This is the house of God, and the gate of heaven.' Several belonging to other denominations have joined our church.

"The 19th of December last, our church joined the Nova-Scotia Association, adopting their faith and practice without a dissenting vote. The pestilence wastes us, and thins the inhabitants of Yarmouth greatly, yet it is a good time to die; many are powerful witnesses for God's work in our land, on a death-bed. Where the enemy hath not been cast out, he seems to be chained in the lusts and corruptions of the human heart, and scarcely is permitted to move his tongue against God's people, for he seems to give them favour in sight of their enemies."

In Cooper, (Me.) also God has poured out his Holy Spirit. The desert and solitary places are made glad, and the wilderness has budded and blossomed as the rose. They sent about fifty miles to brother C. N. Harris, of Lubec, being about as near as any one that could be obtained to administer the ordinance of baptism, who went and baptized twenty, that united with the Church in No. 20.

Brother Buck, of Sullivan, has received or baptized seventeen, and the good work is progressing.

A letter from Rev. Joseph Henderson, of St. George, N. B. mentions that he has baptized five, and expects shortly to baptize several more, as the blessed Lord is carrying on an extensive work for ten or fifteen miles around.

We have indeed reason to praise the Lord that on us also some mercy drops

are falling. I have baptized thirteen this spring, two of them at Lubec, and the remainder in the fellowship of this church, and the prospect is increasingly encouraging.

Pray for us, that we may be faithful witnesses, zealously engaged in our Master's cause, and that our churches may receive large accessions of such as shall be saved.

Yours, very affectionately in the gospel of Christ,
ISAAC MERRIAM.

EXTRACT OF A LETTER FROM ELDER
EDWARD MANNING, TO THE PUBLISHERS.

Cornwallis, (N. S.) April 7, 1828.

"About four years ago, there was a glorious work of the Spirit commenced in the hearts of both saints and sinners in the western part of this town. It continued to progress gradually, and lasted about three years. The branch of the church in the western district petitioned to be set apart as a distinct church. A council was called, and it was mutually agreed on, and they received the right hand of fellowship as a sister church, the second Wednesday in January last, designated the Second Baptist Church in Cornwallis. There are three brethren in our church who have commenced preaching. In the eastern part of the town in particular, a blessed work of the Holy Spirit commenced this winter, and a very considerable number have already obtained a hope in God. The last Saturday, at a special church meeting appointed for the purpose of hearing the young converts relate what the Lord had done for their souls. Twelve offered themselves willingly to the church, and were joyfully received, which, with 10 who had been received previously, make the number of candidates for baptism 22. A very considerable number more will come forward next month. A widow woman, her only son, and four daughters, (all adults) have professed, 'Repentance towards God, and faith towards our Lord Jesus Christ,' in the present revival, have all told their experience, been received by the church, and are all to be baptized at

one and the same time, if life be spared. This reminds me of Lydia, and her household, and the Jailor and his. These all heard the word, all believed, all rejoiced, and they expect all to be baptized upon a profession of their own faith."

EXTRACT OF A LETTER FROM A
FRIEND AT MINISINK, N. Y. APRIL
29, 1828.

"In my last I informed you that there was a favourable appearance of the outpouring of God's Spirit in the midst of us. I take the liberty now to inform you, that our expectations are realized. Last Lord's day we had the pleasure to behold twelve willing converts follow their blessed Lord in baptism, and a number more appear to be awakened."

From the same, May 12.

"As it respects the display of God's grace in this region of country, it gradually progresses. Our meetings continue to be solemn and interesting. I think I may say, the Lord is among us of a truth. We have meetings three times a week of evenings; and notwithstanding the thinness of population, they are generally crowded with attentive hearers. Fifteen have been baptized, and several more have entertained a good hope through grace."

EXTRACT OF A LETTER FROM MR.
PINKHAM TO THE EDITOR.

Bluehill, June 16, 1828.

Dear Sir,

Since the commencement of the present year, the Lord has done great things in some of our towns in this County, (Hancock) In Brooksville, forty-nine have been baptized, and added to the First Baptist Church in that place. In Penobscot, seventeen have been added to the Church in that place by baptism. There has been a goodly revival at Sedgwick-Bay. The second Church in that place was organized, under very encouraging circumstances, on the 22d of May, consisting of forty-nine members. This revival commenced a number of months

since, at a prayer meeting, which was but thinly attended at first. A meeting-house is now in contemplation, proportionate to the ability of the people to build, which will be erected as soon as is convenient. It is believed this revival will not obstruct the missionary spirit which has prevailed within the limits of this new Church, for a number of years, among both male and females, but will doubtless increase it.

I have lately spent a few days on Mount Desert. A revival of religion is progressing in most of the neighbourhoods in that place. The Baptist Church there has as yet, received no additions. They have a Bible class which meets regularly on Saturdays, and which one of the Deacons superintends. But they are destitute of a pastor, and on an island. On Monday, the 9th inst. I preached a lecture, according to previous notice, after which a Primary Male Missionary Society was formed. This was done at their own request. The Females present appointed a time to meet and revise their constitution, and to set out anew, as but little had been done by them, for some years, chiefly however for want of suitable information and encouragement.*

I have nothing special to communicate as to this place; excepting a convenient meeting-house is now about completed, and will be opened in a short time for publick worship by the Baptist Church and Society here. My health is on the whole getting better, so that I have

*The happy result which followed the visit of Mr. Pinkham to this destitute Church, may show to others how easy it is to be useful, where the disposition exists. Let every minister and private christian ask himself, if there is nothing more he can attempt for the cause of Christ, than that which he is now doing? Let him survey the nearest wastes, and if he can do nothing more, he may diffuse missionary intelligence by circulating the Magazine, and excite many to action, who would otherwise remain neuter. Perhaps at the present time, no service would be effective. We are gratified to hear of a deacon of a church, who in the absence of a pastor, labours to supply his place, by the establishment of a Bible class. May the blessing of Heaven crown his exertion, and others go and imitate his example.

Ed.

preached stately for more than two years in this place and vicinity, and hope to be able again to take the pastoral care of some little flock should that be duty.

I remain yours, affectionately,
E. PINKHAM.

GOOD EXAMPLES.

Letter to the Editor by a friend to the perishing Heathen.

July 4, 1828.

Dear Sir,

I send you enclosed ten dollars fifty-fives cents this morning, contributed to assist in supporting a Mission School under the direction of the Baptist Board, at Monrovia in Africa. It may not be uninteresting to know the manner in which this was collected; and I mention it the more willingly, from the hope that it may provoke imitation. Measures had been taken by the Church to which I belong, to unite in a religious celebration of the 4th of July; but the services were fixed at a late hour in the afternoon. Several of the members expressed a desire to hold a morning prayer meeting, and it was thought peculiarly appropriate, to begin the day which is to this nation so interesting a memorial of God's goodness, but which so many pervert to purposes of senseless revelry, by appearing unitedly in the attitude of grateful worshippers before the Most High. That our prayers might not alone be offered up before God, an opportunity of contributing was furnished at the close, of which this sum is the result. As our offerings this afternoon are for the benefit of the Colonization Society, it was proposed to designate the enclosed for the purpose above specified, as being interestingly associated with the latter object.

I cannot withhold the suggestion that if one half of our Baptist Churches would spend the morning of this day in prayer, and contribute even as small a sum as this, we should soon see your treasury replenished, and might reasonably hope for Heaven's blessing on your labours to give poor Africans and Burmans a day of liberty joyful and glorious as our own.

Yours, &c.

From the New-York Baptist Register.

A praise worthy example is presented in the following letter, to the Editor, which we hope will be imitated by many of our sisters in Zion.

Smithfield Flatts, May, 1828.

Sir,

Having been blest in all things, I felt a desire to render a thank-offering to God, and to make an effort in favour of Missions,

and for this purpose spent three days, to ascertain how many of my sisters in the Lord, I could find like-minded with me, and to solicit donations.

Our church is small, therefore I did not expect great things, but according to their ability, so have I received. I feel as if the Lord had sped my way, and they have shown kindness unto my Master.

I therefore enclose \$11, as the fruit of their liberality, for the express benefit of our dear Missionaries in Burmah, and by this small memento, prove to them, that their American Sisters, have not forgotten them in their arduous undertaking, with a fervent desire, that it may be a mean, in the hand of the Great Superintendent, of bringing one soul out of nature's darkness, to see all the beauty there is in Jesus.

It is our request, that the eleven dollars, be given into the hands of the Treasurer of the Foreign Missionary Society in Utica.

In complying, you will oblige yours.

M. D. G. L.

Columbian College.

Rev. Dr. Chapin of Waterville, Maine, who has formally accepted the Presidency of this institution, is expected to enter on the duties of his office, early in September.

ORDINATIONS, &c.

On the 28th of May, Mr. Urben B. Miller was ordained to the work of the ministry, in the 2d Baptist church in Virgil, Cortland county, New-York. Sermon by Rev. Peleg Card.

The 18th of June, Mr. Dudley Lamb, was ordained at Springwater, New-York,

over the Baptist church. Sermon by Rev. Isaac J. Brown.

The 21st of May, Mr. Epaphras Thomson was ordained to the Gospel Ministry in the 1st Baptist Church in Poultney, Steuben county, New-York. Sermon by Rev. E. Savage.

Rev. James Gillpatrick was ordained an Evangelist at Machias-Port, Maine, on the 4th of June, 1828. Introductory Prayer by Rev. Edward N. Harris of Lubec; Sermon by Rev. Isaac Merriam of Eastport; Consecrating Prayer by Rev. Benjamin Buck of Sullivan. Rev. I. Merriam, P. Bond, and J. Billings assisted in the imposition of hands. Charge by Rev. Phineas Bond of Cherryfield; Right Hand of fellowship by Rev. John Billings of Addison, and an Address to the Church by Rev. Enos Trask of Jefferson. The services were solemn and interesting.

At Waterville, Vermont, May 8, 1828, Rev. William Arthur was ordained to the work of the Gospel Ministry, as an Evangelist. Introductory Prayer by Rev. D. Boynton of Johnson; Sermon by Rev. A. Sabin of Georgia, from Matthew v. 16. Ordaining Prayer by Rev. Luther Cole of Enosburgh. Rev. Joel P. Hayford of Johnson, gave the Charge, and Rev. Otis Robinson of Groton, the Right Hand of Fellowship. Hymn and Benediction by the Candidate. It was a solemn and joyful day to the friends of the Redeemer.

Church Constituted.

A Baptist Church was constituted June 9, in the village of Pulaski, (town of Richland, Oswego county, New-York,) of about thirty members, with flattering prospects.

Receipts into the Treasury of the Bap. General Tract Society, up to June 6, 1828.

DIRECTORS FOR LIFE.

Rev. Edmund Shackelford, by females of the Monticello, Antioch, and Indian Creek, Ga. congregations,	\$25 00
Rev. Charles D. Mallary by females of the Beulah, S. C. Baptist Church and congregation (in full of \$31)	21 00
Rev. William Dossey, by ladies (chiefly by two) of the Society Hill, S. C. Baptist Church (in full of \$25)	15 00
Rev. Howard Malcom, by a Female member of the Federal St. Baptist Church, Boston, (in full of \$25)	15 00
Rev. James D. Knowles, by females of the second Baptist Church and Society, Boston,	25 00
Rev. Thomas B. Ripley, by do. of the Portland, Maine Baptist Church and Society	25 00
Rev. Aaron Perkins, by do. in New-York, (in part)	15 00
Charles L. Roberts, New-York,	25 00
William Butler, do. (in full of \$25)	15 00
Theodore Clark, New-York, (in full of \$25)	5 00
N. R. Cobb, Boston,	15 00

LIFE MEMBERS.

Rev. Gibbon Williams, by females of the Cornish Flat, N. H. Baptist Church and Society	10 00
Rev. C. P. Grovesnor, by do. of First Baptist Church and Society Boston,	10 00
Rev. John N. Brown, by do. of Malden, Mass. do.	10 00
Rev. John D. Hart, by do. of East Hillsdale, N. Y. do.	10 00
George Colgate, New-York,	10 00
Gen. Abner Forbes, Windsor, Vt.	10 00
Wm. S. Hansel, Philadelphia,	10 00
Shadrach Taylor,	10 00

DONATIONS.

Edgfield, S. C. Tract Society, by E. Mustin,	5 25
J. W. Waldo, Newberry C. H. S. C.	1 50
S. A. Shed, \$3; Jas. Cogswell, \$1; Mr. Spaulding, \$1; Wm. Keith, \$1; Roger King, 50 cts.; R. B. Hancock, 50 cts.; David Jones, \$1, (all of Boston,) Total,	8 00
Mrs. Hughes, Philadelphia, and Rev. E. Megregory, N. Leverett, Mass. to send Tracts to the destitute in Missouri, \$1 each,	2 00
Gen. A. Forbes, Windsor, Vt. subscription, one half donation,	4 00

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Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts.

1828.

May 27. By cash of James Brown, Hamilton,	1,00
" a friend of Missions,	1,00
" Federal-Street Baptist Church and Society, Boston,	29,81
" from Lincoln & Edmands, Agents of the American Baptist Magazine, collected on debts due previously to transferring the work to the Foreign Board,	1391,50
" of Mr. D. R. Griggs, being a legacy from Elizabeth L. Richards, deceased,	30,00
" from annual subscribers in Salem,	55,00
" collection in First Baptist Church in Salem,	25,37
" Do. in Second do.	9,00
" from Baptist Church and Society, Cambridge, viz.	
Bela Jacobs,	1,00
Levi Farwell,	10,00
William Brown,	5,00
Charles Everett,	5,00
John Edwards,	3,00
Prudence Farwell,	10,00
Ebenezer Hovey,	1,50
E. Hovey, jr.	1,50
Eunice Nichols,	1,00
Collection,	30,14
Mission Box, Vestry,	38,14
Do. at Male Prayer Meeting,	3,43
Do. Female do.	1,11
	110,82
By cash of Charles C. P. Crosby,	1,00
" E. W. Freeman,	1,00
" Benjamin Kent,	1,00
" Bartlett Pease, Dunstable, N. H.	1,00
" West Cambridge Church and Society,	8,00
" Benjamin Putnam,	1,00
" Asa Niles,	1,00
" Joseph Grafton,	1,00
By cash received of the Treasurer of the Mass. Bap. Ed. Society, being interest on Mr. Cornish's legacy,	400,00
June 2, By cash from Bap. Ch. and Soc. Charlestown, per James Fosdick,	22,00
" from Female Primary Society, Charlestown, do.	25,00
7, " " 2d Baptist Church and Society, Boston,	94,65
23, " interest on note	73,00
July 4, " from a friend to Missions in Roxbury, being one dollar a month from July 4, 1827.	12,00

E. LINCOLN, *Treas.* \$2295,15

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from May 23, to July 21, 1828.

By cash from the Carey Society of the First Bap. Church in Boston, for the education of an Indian boy by the name of James Manning Winchell, at the Carey Station, per Miss Lydia C. Jepson, Treas.	20,00
From females belonging to the Bap. Church and Congregation, in Middletown, New-Jersey, by Miss Ann Smith, Treas.	12,00
Collected at monthly concert for prayer, at Danvers, received per Dea. Kent,	5,82
From a friend to missions, per Rev. Mr. Parkhurst,	,50
A friend to Foreign missions, per Rev. Mr. Drinkwater,	5,00
Miss Elizabeth L. Richards, deceased, for the education of Indian children under the care of Rev. I. McCoy, per Mr. David R. Griggs,	30,00
From the Lake George Association,	6,00
Dea. J. Fosdick, Treas. of the Middlesex and Norfolk Aux. Soc. for foreign missions, per Mr. E. Lincoln,	356,00
Medfield Fem. Prim. Soc. for the Bur. Miss. per Catharine Morse, Treas.	13,77
From Abel Parker, Esq. Jaffrey, N. H.	15,00
Female Mite Soc. Hillsboro', per Sally Howe, Treas. for Burman Mission,	5,50
Fem. Prim. Soc. in 2d Bap. Ch. and Soc. in Boston, for schools in Burmah,	77,31
Fem. Industrious Soc. of Rev. D. Sharp's Ch. and congregation, for the education of two Indian children at the Carey Station, by the name of Ann Sharp and Sophia O. Lincoln, per Miss Elizabeth Ford,	40,00
A female member of the South Baptist Church in New-York—for India female Schools, \$20—African Bap. Mission, \$10, per Rev. C. G. Sommers,	30,00
Of a female member of the Bap. Church, Poland, for Bur. Miss.	,50
Sunbury Fem. Cent Soc. per Mr. E. Lincoln,	49,12
	<hr/> 49,62
Ontario Association, by Rev. Whitman Metcalf, per Mr. E. Lincoln,	19,00
The Bap. Convention of Georgia, per Rev. Adiel Sherwood,	200,00
To be appropriated as follows, viz. For Withington Station, \$93,50—for Burman Mission, \$52,94—for General Purposes, \$53,56.	
The Baptist Miss. Soc. of Virginia, per Wm. Dabney, Esq. Treas.	200,00
From Male Primary Society, Eastport,	5,00
From Female do. do. do. do.	7,60
Per Messrs. Hayden & Brooks,	<hr/> 12,60
Interest of a bequest of fifty dollars from Miss Eleanor Blakely late of Pawlet, Vt.	3,00
Levi Willard, Treas. of the Dublin Association Miss. Soc.	50,00
From Archibald Smith, Jr. Treas. of the York Bap. Aux. Soc. it having been contributed as follows, viz.	
From Cornish Primary Society,	8,00
Lebanon Female Primary Society,	7,50
A friend,	2,00
Male Primary Society, Buxton,	5,31
Female do. do. do.	2,70
Contribution at Association,	6,50
Contributed by a friend for Burman Mission,	5,00
Do. do. Indians in the west,	2,00
Do. do. the Colonization Society,	2,00
	<hr/> 41,01
John Hovey, Esq. Treas. of the Kennebeck Aux. Soc. by Capt. Springer, per Mr. E. Lincoln,	333,00
Fem. Miss. Soc. of the South Bap. Ch. N. York, for female Burman schools, by Mrs. Sarah L. Sommers,	30,00
Dea. Robert Brodie, Charleston, S. C. it having been collected at the last monthly concert for prayer, per Mr. T. B. Swift,	16,00
Stockville Bap. Miss. Soc. N. S. for Bur. Miss. per Rev. C. Tupper,	11,00
R. C. Foster, Esq. Nashville, late Secretary of the West Tennessee Bap. Miss. Soc. Auxiliary to the B. B. F. M.	100,00
From the Franklin Association, N. Y. per Rev. John Peck,	50,00
	<hr/>
H. LINCOLN, Treas.	\$1732,13

☞ The Treasurer has received \$60, from Mrs. Prudence Farwell, Cambridge, Mass. to aid in supporting schools in India.

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